ROUGH: RETURN TO CHERYL COLE AFTER FINAL

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~~Saturday~~ IV - Music / Westtown
Lunch / Barn
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MUSIC

MR. NYLAND: It's becoming increasingly more difficult when the question comes up, can so-and-so come for tonight? And then I don't know - family, relatives, friends and so forth - if I should say yes or no; I have no information really and I usually guess at it a little bit. And maybe I make a mistake, because why should I refuse, why should I put an obstacle in the way of people who would like to come to hear about Gurdjieff?

You see, if I were anxious to sell Gurdjieff, I probably would be more selective because then I would have to consider that if I was not successful in selling, I may feel badly or I may feel that I have not paid the proper attention to what I was trying to say or sell. But I have no interest in selling, at all. So the only thing I can go by is/the person is interested and serious enough. And then if they do come and we talk about things that are of no interest to them, it is just too bad. And they may sit through a little while of being bored, and then if in addition there is some music which they don't like, they can consider it a spoiled evening

It is the same problem of course when one has a so-called open meeting in an unknown city, and it becomes a little known that someone is going to talk about Gurdjieff. And then they come because they hear that and they have heard a little bit about what is Gurdjieff perhaps, knowing a little, perhaps not knowing anything, but it ought to be interesting because it's some kind of philosophy and perhaps it is a lack in their education if they don't come. But what is the result many times. I've given now many times talks to large groups of people in different places, so it is not a question of a local affair. And when I say what is the result, I talk about certain things that I feel a person should be interested in, partly because I think that each person, in his ordinary common sense, should be interested. And maybe I'm mistaken about that because I cannot speak for many people, I can only speak for myself and my own type or a person of a certain interest already in affairs of ordinary life which are a little deeper than the surface of perhaps even of an interest of a spiritual kind or even maybe based on a religious background of upbringing in a surrounding where inner life was discussed in some way or other. And of course I'm at a loss then to know even in an audience. And although the audience can be quite polite and not say anything about it during the time, so that I'm not interrupted, and even if there are questions I can answer the questions. And they listen and I hope I give a good answer. I do not know if I do. But then afterwards, what is the result? Or rather I would say, what is the result which I would measure by an aim that I have in communicating in some way or other or talking about philosophy of Gurdjieff. And particularly an emphasis of such a philosophy, that it is not a question of mental athletics or emotional vibration rates, but it is a requirement for a person listening to it, that he ought to do something about what he hears. And how can I actually tell them that they ought to do that? And only by saying it , that I think it is a necessity partly because Gurdjieff really indicated that as a requirement and I let

the rest go because I don't know what state they are in. And that brings it to the point: in what kind of a state should one be to be interested in Gurdjieff when you hear that kind of philosophy for the first time. And of course everyone of us know this, whoever have talked to other people with the full expectancy that those friends or acquaintances ought to be interested and it turns out that they are not. Is it a sign of the times that we hear too many things and that everything becomes a little equalized or is it because we have not really been brought up in that sense that we ought to give - have respect for the possibility of an inner life development? I think it's much more the last question, that people in general simply are taken up by a great deal of what the world can give them or sometimes what the world is not giving them but what they perhaps would like as far as worldly goods or respect or perhaps a little satisfaction for their vanity, or publicity or whatever money they can make in ordinary affairs and they let the rest go.

Is that a mistake; is that a result of our education or is it a result of Zilnotrago through which the world at the present time seems to go and was waiting maybe until they year 2000 and all such affairs will be changed again and again and that we will understand our economic system in a better way. And that what we do now to try to make amends or to change or to have a chance of improvement. Improvement many times is like salve on a wound and it does not affect the blood system. And why should we have something that affects the blood system? What is wrong with our early education of youth at the present time? Why aren't they taught a little bit of deeper life. Perhaps because their fathers and mothers don't know it; or perhaps there is too much temptation on the outside interested in just being superficial, or perhaps they are brought up industrially to expect something for nothing or the easiest way out or push buttons, I call it.

Why is it really that that has taken place because we are in a

rather bad state. I think everyone ought to acknowledge that. Everything that we have done so far and has led to conditions which we have to admit are not so to our liking. Even if you are a Republican, it doesn't mean that you agree with everything that has been done but aside from that, it is so obvious that the questions of war and civil war are not settled at all that there is still economics to deal with, that there is still inflation, there are higher prices; there are still power-possessing beings who don't want to give up their particular power; that is a great deal of poverty in the land of plenty. And there have been of course many times indications of certain people who want to talk about what the answer could be, but it hasn't helped so much and our religion has not helped us either and what is really wrong with us that even if we see it, that it has happened, what are we going to do about it? By electing a democrat as president, will that change it? Will there be enough understanding of what really the change ought to be? And do we know what it is at the present time that ought to be changed? Has it overgrown, has it become too large to be managed by one person with an understanding of the totality of things simply taking place? And has he even the capacity of his mind to be able to read all the different books and to understanding them, to have the time to dip into any number of magazines and all the different things that are being published or talked about or lectures given, or committees which are held who bring out reports and we are really a little stupid to think that we will know.

Maybe the population has grown too much, maybe Mother Earth is sufficiently interested in maintaining the condition the way it is because there are too many people. And when they die it is useful to her.

Why don't we have more inner life? I think about that many times because a person grows up. When he is young and he reaches 18, 19

20 what are the

and associates with many of a similar kind and they become interested in certain things but mostly they want to have some degree, so it's a question of credits and points and after that then they are ready for society and maybe exactly at that point they start to learn. But what happens to them in that terrible period between twenty and twenty-five when a person has grown up, is fully-grown physically. His body has requirements for his body and he wants associations with other people, he also wants to talk about it. And what is to talk about? And how soon does it go down to a certain level?

I always call that, the level of ordinary physical adherence to each other. You can talk about that for a long time and consider it, but it is such a pity that there is not enough attention paid to a possible development of a feeling or of a mind. The feeling already immediately is translated into physical manifestations. The mind is crammed full many times with a lot of nonsense that is definitely not useful. It only will give you a facility of the mind perhaps in thoughts; that it can adjust itself to different conditions or perhaps understand them or perhaps being able to use the mind quickly, liquidly, that is in such facility that it can hear and adapt and draw conclusions, but what is the substance that is given?

And I talk now mostly about this emotional development. What is given for emotional possibility than only expression of the physical body. And of course it includes sex and the rest. And that we call love or in love and we lose ourselves in that. And in that predominating affair business which is inherent in practically every sane and healthy person, every time thing else is neglected even school, even the necessity of learning, having to make up and get to a certain degree but all the time relationships on a very low level. I call it, you might say it is the lowest level compared to the other two. But why isn't there any possibilit

the lowest level as something that could be added. It's always the other way, and this causes a great deal of trouble. Because instead of using the mind, it is now educated to use drugs and with that of course one can't think, so there is one more difficulty against one, and how can one extricate oneself out of that morass, out of that tremendous difficulty and full of obstacles in ordinary life and we talk and we talk about it and we want to do something about it, and there is not enough money available and before you know it, it has gone much too far. And where will it stop and what will one do individually when you have to face such questions because either you have to face them yourself or you will have to face them when you have children. And how will you bring them up and how will you make them understand about the sanctity of life or the possibility of real relationships, of a communication on a kind of a level that is profitable to them and it will really help them to develop their emotions or their intellect in the right way, without becoming too superficial about it.

I think about these questions many times because it is in line with that that I believe this principle of talking about Work and then being received by a general public . It is so low in wanting to receive even, that the result which is necessary as a definite application of such a philosophy is practically nil. Out of the great many people to whom I have talked at the present time, there are relatively few who want to continue to be interested. And even those who may show in the beginning ~~show~~ an interest, they also drop off because it becomes a little too difficult. And they don't want to Work on themselves. They would like things to be given to them because they think they are entitled to it. To some extent I think they are entitled to it but even if they would get it, with what will they receive it? It is exactly the same difficulty when a person really is honestly and seriously interested in this kind of

Work. Where will they place it, amidst all the variety of different things that they have heard and maybe a little bit religiously or philosophically tinted or even wishing to become artistic in creation or having any desire for philosophy or science. Where will they place this kind of psychology. Is it really valued, in the right way? Is it put up in a certain shelf so that you can reach for a book and want to read it whenever you feel that perhaps there is a possibility of getting some answers to the different problems in your life, or what is happening to such people. Is everything that they hear which is a little bit deeper than the surface - is it just the same to them? Has it any quality , mystery, regarding let's say Zen Buddhism or things of the eastern philosophy or whatever they know about mythology or about folk tales, or fairy tales. Do they understand what is symbolism and the logic that is connected with it? Is it something that really could appear or is it just for a few?

And of course the conclusion that I must draw is that it is for a few only, and it is very fortunate as far as I can see when out of the few there are still less, but at least some who show to have a certain quality. And I talk now about the quantity of people who might have been exposed to these ideas even and the quality which results and the depth with which it can be taken in and at what point it stops and then when it stops there is no regret. This is the most pathetic point. There is no regret because they don't know what they miss. And this sounds of course from my standpoint fanatic. And at the same time I cannot say it differently because when I firmly believe in something that is of value, and could be of use and when I see psychologically sick people, or people who are not in equilibbium at all, ~~also~~ who are swayed by one way or the other, of course being on a ship of their own and no rudder, no sail sometimes, definitely not an engine, they don't know which way to

turn. And whatever wind comes up and whatever waves there are, they are subject to circumstances which simply engulf them, and they do not know how to sail straight, because even there, there is no aim, they are in mid-ocean and they have no sextant even to see where the sun is; and they can go a little bit by the stars, but that's just about all.

I'm talking about these kind of conditions in which there is no radio, in which there is no radar, in which there is no scientific knowledge, because that is only for the few of a certain kind and they have to study for it to become a pilot. But I'm talking about ordinary people. People with common sense. And not having had too much education and how can then ideas of this kind be presented to them so that they sit up and take notice and say yes. It is possible that after quite some time in their life, having tasted many things of their own experience, that something goes up as a light, hoping that perhaps it might be still possible for them to develop or to grow or to evolve. But many times people's energy run out (runs?) and the world becomes quite monotonous and the adjustments are made and simply for the sake of not creating too much fuss, they settle down for something that is not just as good, but just an ordinary little bit of a substitute.

Why does Gurdjieff talk about Ersatz? If you know the meaning of that, that people are satisfied with that what looks a little bit like it or that perhaps tastes a little like it or that perhaps has, to the eye, enough appearance that it may be nice because it is aesthetically lovely and then being fed on that they are satisfied because it is sold with an idea that it ought to help them. And maybe that kind of suggestion, gradually becoming auto-suggestion for themselves, they simply settle down for an Ersatz instead of wanting to continue to find the real thing. It is a problem that I think all of us will have to face. There will be in your life, regardless of your interest at the present

time in these ideas of objectivity, there will be a time of doubt and a time of great questioning. They will come to you in your experiences of ordinary life. First common sense, then your own suffering, then well-meaning friends, and then the realization that much energy ought to be spent for the possibility of a development when you yourself really do not know if that development is necessary. And to hold on to the idea of a Soul or something that ought to develop, or the realization that life on this Earth has an aim which is not solely bound up by the time-length that we have to spend here, but that there is more of a deeper insight quite necessary for each person to have a desire to continue and to see that that what may be in the future can be attained , to have hope for that.

It's a very difficult problem for yourself to solve, when everything around you is still quite unconscious and influences you, and where then is the strength to be found within yourself to be able to continue against many odds and hoping then that something will happen that you wish and you want it and you aim at and then not getting it and having already within yourself a desire to justify whatever you do and also thinking about that which you believe you ought to be entitled to and that it ought to come to you in a certain time length that you have set because you say that after 2 or 3 years I ought to be able to be conscious and sufficiently conscientious. Who tells you what is in store for you and who will know how much energy there will be available when you start to grow up and go into ordinary life? We are a little bit protected here at the Barn . We are still in contact every once in a while with talking about Work. We still have some meetings. We still have people, we still have, let's call it, interesting things pointing to the possibility of an establishment for oneself within (?) into one's inner life, deeper & deeper going to the place where one really should live and

where many times essentially even we don't want to lige anymore. It costs too much and we are too selfish maybe, too self-centered, we are stupid.

I said the other night, you must hate yourself. Did you understand how I meant it? I had no referance to the beautiful things that are available in this kind of Purgatory. They are lovely. Many things of this world even if I would call them Ersatz are beautiful because sometimes they function quite correctly, particularly mechanically -precision instruments. One simply takes one's hat off for that kind of an accomplishment. One sees it, if one understands the wisdom of the body, how that is regulated, and how it happens to be unconscious, belonging to this Earth but nevertheless functioning, and keeping in balance by the simplicity of certain things that have to be done, also given more or less in a simple way, without having a chance perhaps or being born against the misuse of certain influences which are deleterious. All of that, whatever is produced mechanically, intellectually, whatever there is emotionally done, created, all works of art bound together in a beautiful book, published, available in museum(s) so that you can sit and look at them, and admire them. All kind of histories about people who had a name and actually produced certain things as I say, of value; maybe remarkable sometimes in our eyes.

Why did Gurdjieff talk about a remarkable man? They were not artists, they were not particular engineers. They had a quality of a man, and because of that they became remarkable. But for having that kind of a judgment or that measure we have to have something within ourselves with which we can measure it. And we are so poor in knowing how to make that kind of measurement. I say to hate oneself. It is only applicable when one starts to realize that something ought to be done with what we are. And how ill-equipped we are. But then the emphasis is not on ordinary life anymore. And it is not to grow up and become

well-known. Or it is not even in living to have enjoyments, partly of nature, partly of art, partly of insight and philosophy, partly of discovery in scientific directions. All of that is beautiful for this Earth, but the emphasis must be, in my opinion, on the potentialities of a man in the direction of an understanding why there should be something like a Soul which could continue to live. You can say it believes - that kind of belief has to be there because what is the proof? How do we know that life is eternal? It is a phrase, we say it is the best way to express it. When we say life & death and simply call that death the absence of life, of course we put life on a throne. It is higher; it seems as if life continues; perhaps we believe in that. Perhaps we have a little bit of an experience with the continuation of life after death. We can believe in that. It is logical to believe in a God, of that what might be an intellectual something governing a universe of infinity and the usage of a great many words which of course do not have much meaning as long as you don't have any experience. And where is the experience for a person living on this Earth of having a concept of infinity and then knowing in reality, with understanding, what is Inffnity?

We still live in negativity and judging then positive values by the negation of the negativity. And that's the way we keep going, because if we are negative, we keep on complaining. ~~xxxxx~~ Out of that comes a desire that that what one is, is not right as yet. There may be with it a wish that it could be utilised for a different purpose and that perhaps that what we suffer for and what is given as an experience may have to be used for that purpose, because apparently there is so little use for suffering and only that it happens on this Earth. And it gives pain and it is distracting. It is discouraging to say the least. It is something that we say ought not to be . We talk about war, it ought not to be. Why should there be a difference between Protestants and

Roman Cahholics in Ireland? Why should that have already taken place for so many years? And now again and again it flares up and why? Why is it necessary to kill someone? And what was the answer of Gurdjieff? To Understand life and to acknowledge it and to respect it and to help in many ways towards continuation of such life.

And not only looking at it as life on this Earth but putting it on a much larger scale of cosmic science to see that as life, and calling it then eternity, is connected with differant kind of values which we call simply spiritual, using the word which you might say is next in line. When one goes from one level to another and calls that next level higher than the previous one. But we are so topsy-turvy that we even don't know what is higher. And we can start to define it in many ways saying that it is what is higher is less bound or that what is higher belongs to a world of lightness, of less density, of more lightness in the sense of light as given, more insight, in the sense of a balance for oneself that one does not have as many problems which cannot be solved, but that gradually because of increased insight something is developed if a man has trust. Also that gradually one can determine that that what is necessary for a man can be decided by something within himself which he calls his conscience so that he doesn't have to look it up in the Encyclopedia Britannica. Or he doesn't have to rely on someone else who tells him this and that and all the philosophies that have been written, and everything that is dogmatic and indoctrinal in religion. That a man can have within himself a measure and is our education adjusted to that and are we so poor that we have to hate that kind of condition in which we happen to live and for which we of course can blame such conditions, since they were unconsciously conceived and unconsciously given. And we receiving them remained unconscious, and because of that even if I hate myself, it does not mean that I blame myself. But

I accept myself in this state of hatred.

Hatred is based on the wish to be free from such hatred at all costs. This makes me turn around, not to look at that what I don't like, but to see what perhaps is right. And that I become positive in my values of wanting to recognize that what is already right, or at least is possible to live with and gradually understanding that that what is not right may be changed if I change and if I can understand the reason of such discrepancy. This is what we try to talk about because unless these ideas can help you in your ordinary life, they are no good for you. And that is why when we do talk about Work, when we do talk about problems, about different things that happen to come between people and relationships or misunderstandings, or inability of not being able to do or having no particular desire for life and almost bordering on taking away that what is still there because one is up against it. All such problems that we have should be solved with Work in the background and that is what I mean. There is no use talking about the difficulties you have in your life unless you try to understand what perhaps can help you to get out of them. Because to solve them simply by negation of a taking them away, will not change you.

Any kind of a problem that is not solved in the right way, by taking it apart and dismissing it then in small pieces so that it cannot be put together again will occur again and again - maybe under a different name, and maybe in a different condition in which you then happen to live. But the problem will have to be faced. A problem of jealousy will stay with you until you can solve it, and by solving I mean this: making it into a solution of the problem itself. When you are lazy you have to face it; when you are selfish, you must face that; when you have no respect, you have to face that; when you are quarrelsome you must face it; when you are obnoxious, you must face

that. When you are stupid in your decisions, you must face it; when something is lacking that causes you to become negative, also about yourself, you have to face it. And that the facing is the beginning of Work, and the solution is in an understanding of how, in ordinary life, Work that is the attempt of objectivity, together with a concept of becoming impartial, together with that what could be the eclipse of time, giving a man then a foothold or something to stand on, from which standpoint then he can look at himself. And accepting that for whatever it is, go ahead and Work on himself.

And this is what I meant - we don't smoke here. I'm sorry - and this is what I meant that when people come and want to talke with me and have their little problems and so forth, what have they done regarding Work, if they know it? You must understand that I'm not particularly interested in just talking and having someone weep on my shoulder. That is very nice every once in a while of course, and maybe at times it may be quite soothing, but I've no interest in it. And many times these who wish to see me, I put them on a list and I look at them every once in a while, and I say to myself: what good is it? Why should I see them? What do they have; is it an ordinary affair of ordinary life and have they looked at it as they perhaps could look at it when they know something about Work on themselves? Have they attempted to work on themselves in regard to that kind of a problem? (Are you still smoking? Are you smoking there?)

Someone: No.

MR. NYLAND: What is it, I see a light. Do I make a mistake?

Someone: Yes sir.

MR. NYLAND: All right. Good I will - it was something that was a light and I thought it was a lighted cigarette. I'm sorry if I didn't see it right.) When a person wants to talk I want him first, or her, to

tell me what they have done to try to solve it, in this way we now talk about. I'm here only for one reason. That's the only reason I'm still on this Earth, is to talk about objectivity and preparation for death by being able during this period when you are alive and you have all kind of chances to Work that you can Work if you wish to evolve. Naturally I would want to help because that happens to be my task. I'm here to talk about Gurdjieff, about Work on oneself - Partkdelg-duty, I talk about. Therefore we have meetings for that reason, and I can see anybody who honestly wishes to solve their problems with Work to see perhaps if something could be mentioned that is useful to them. I'm not interested in just shaking hands. I'm not interested in anyone who comes just out of curiosity because they know that I happen to exist and here is a Barn, simply because they would like to see me. Why? What is there to like? I'm just an ordinary person who minds his own business; and I have, aside from that, I have very little time and I can spend my time better if I don't see too many people. But when necessary I will and I must and you can insist on it that I have to - that's up to you. I will understand it when there is that kind of a necessity. I say this; there are 25 now on the list for me to be seen; who all express a desire for me to help them maybe with a little bit of a problem that bothers them. And it may be justified, I do not really know. I can say yes I know something about what the problem might be and of course I ought to say something about it, but I say already so many things in these kind of meetings, already for several years I 've talked about ordinary life and application of Work. Why don't you take one of those goddamned tapes and listen to them? (All right, Bill.)

(SIDE TWO)

I'm not angry about this, don't misunderstand my tone. I'm sad about it because the solution to many of the problems is so simple

that you have to Work first. You make attempts, you see where you get with an application of what you're supposed to know. And if you don't know it you have to find out. Howoften have I told you to read ALL AND EVERYTHING and sit and ponder about it? There was Gurdjieff. He is available; he is there in many many ways; and it's up to you to find out. That is the research I mean, that is the study for yourself. It is not that I'm not willing to give my time. What is my time worth anyhow? Of course I can sit and talk with anybody from now until doomsday. It won't bother me particularly one way or the other. It doesn't affect me in my attempts to be conscious. If that is my aim, certainly I won't forget it. But thatdoesn't mean that it is right, because Work is first and foremost, your attempts to make such attempts and efforts, your realization that it is up to you if you wish by the Grace of God, but that you have to decide about Work on yourself, and that the reason for Gurdjieff having lived, given us, or leaving us ALL AND EVERYTHING and a lot of little stories about him, and whatever there is that you understand now as symbolism of the enneagram, of seeing what is taking place and applying it in your ordinary common sense and drawing conclusions from it, that's all your affair. That is why we still have some meetings, because I feel it is right every once in a while to remind you of that, but otherwise, what will I do with a list of 25? And particularly when I have different obligations and here I'm not during Saturday, today I wasn't here very much, but I have to do things once in a while that my conscience and the requirements that I place on my conscience, of course, they are my own, and I can say no to anyone who says, I can say don't disturb me. I can say leave me alone. I have Firefly to write. I have to answer a few cassettes, I have to keep in contact and in touch with people in new groups. because maybe they need a little help since they expressed a willingness and a desire and an

interest in Gurdjieff's ideas and of cours e I have to do something about it because I have said A-B-C and I will continue to say the rest of the alphabet.

It is not that I want to have more freedom, and it is not that a question of those who wish to come will bother me. And it is not that I have in all fairness any particular like or dislike. I really want to help, but I think first you must know you must try to help yourself settle certain things, make a mistake. It's good to make a mistake when it's all your own, when you cannot blame anyone else so that then maybe you have a realization if you could then be objective, so that you could say - that's me, I made a mistake. I did not have enough data, I was stupid. I was too quick. I was obnoxious even to myself, but that's me, that is the truth. Then you start to work with that; then you wake up with something that helps you to continue to tell you that that is the truth. So that there is no further questioning, no rationalizations, no necessity of introducing Ersatz. The truth is that. One says it makes you free. But try it then. You will be free even from wishing to see me. And it will be wonderful. Not the fact that I will have a little more time, I say again - that doesn't matter. It is a question for your growth. It's a question for being able then to stand on your own feet, so that just maybe one or two words is enough information, no long stories. That you then can be guided by something that is your own that you have acquired; that becomes a possession of you; that really is yours because you have worked for it.

It's quite different from any kind of mechanicality that has been given in to your life so far, or at least before you knew anything about Work on yourself. That is the advantage of Work on yourself to know that then your conscience can be clear about that what is reality. But the difficulty, seriousness - no wish to spend in serious attempts, no wish to take off time when you should take

time off, Hoping that you can run two businesses at the same time already, your outer life and your inner life. And you cannot do it, You find out you cannot do it and you're absorbed by either outer or maybe, for a little while, by your inner life. But you'renot a man who keeps on walking , as I said the other day, up Lexington Avenue with an aim towards the north. The influences of both such impressions which can come to you, you must digest. Don't let them stay in books. Take them out of them, make a clipping of them. Put them in your file, personal file. That means you digest them. You take out of ALL AND EVERYTHING what applies to you and you Work. You take what is common sense and what has been explained as a necessity of understanding a method for Work. You take your ordinary walking, your getting up in the morning. You take this idea of the creation of an 'I' and making an attempt to have it there at times, so that then that, as 'I', can actually become aware.

We talk about aware many times; but you must know it by exprience. You must know it as a result of an inner wish, you must know it as that what takes place in your mind when it starts to function. All of a sudden in such a lightness that it is surprising to you, that you see ~~your~~ the world in quite a different sense and also it gradually starts to understand relationships of that world. You have to keep on Working. You have to keep on making attempts regardless of the difficulties of your life, regardless of being absorbed with ordinary life, your oter world, your reactions and manifestations and all your habits. That is your instrument, that is what is given to you. That is your laboratory to work with. You have nothing else. You can't rely on ALL & EVERYTHING. It's not yours as yet, until you eat it. Again I say, you must understand this hating of yourself, because that will give you ambition. That will put the accent where it belongs. That will give you hope that

there is a possibility for getting out of this state of affairs. That, regardless of the conditions of this world, which we know well enough are not so lovely, that you can stand then in the midst of it, of such activity of going on with political activities all around us, different lies that are being told and promises that are being made, to stand in the midst of such activity, to be that in quietness, that what is beyond all action; to find within your own self the potentiality of your Soul of the beginning of ~~the~~ a beginning of an essential essence which is there and is life in reality.

Try to uncover it, discover it, believe in the existence of it, Work towards it, digging it, digging it, until finally that treasure could become yours. And creating conditions in which then that can be developed to the best of your advantage and your knowledge, your understanding and following up your responsibility. Because after all, that is very important to see it. I see it as a responsibility. You may not. You may not be in that kind of a state. You may not believe that a person in this life has a responsibility. Of course, many things point towards it. Religions are based on taking on a responsibility in accordance with the wisdom of a few people and gradually not understood anymore because it was not sufficiently sustained and it was not fed at the right time. And then of course, like all things, they go down in value because the law of gravity which applies to concepts as well as ordinary dogma, as well as to ordinary laws, all of them gradually disappear into the Earth and all of them have an end. The end will come when you leave this Earth. The end will come for you when you rise above the conditions of this Earth and work for a living of your inner life.

One must understand that , I say, as a responsibility. I cannot tell you that you ought to. All I can tell you, that I think it is very interesting if you could become convinced. If it actually could have

that meaning for you. I think it will give a light to your footsteps. It will enable you to have a guide for your life. It will help you to make decisions which are more certain. It will lead gradually to a world of understanding of life in other human beings and a proper relationship towards them. It will give you the possibility of a development of these two centers which still are unborn, practically and which are dependent on your attempts to grow. Instead of just the manifestation and the glorification of your physical body with all its desires, leave it alone for a little while. Concentrate on something else. Try to get rid of the nonsense that is spinning in your head, all the ideas of vanity, or being stepped on your toes, or someone who is not acknowledging your genius. What is you? What are you? What do you want to be? Where is your value? What do you know? In the end, what will be there when you die? What is there now that is indelible? Objectivity - it's a good word. Try to find out by pondering what is really meant.

Do the things you have to do in ordinary life as well as you can with that what is the background of inner life and spiritual welfare. See what is needed in order to make that more complete and fuller so that the surface is not superficial, so that your life is deepened. See what there is that has to be done regarding relationships between each other, particularly at the Barn, particularly in relationships of activities, particularly having a common aim. A little bit of an aim we have now in order to be able to go in September somewhere. It is a good little aim; it's small, I know. It has to do with just a little trip, with opportunity, of course. But it is so small compared to an aim you should have for your inner life to really to become a man; to be able to do, to see to it that you can do; the ability to wish to do. The wish to remain what you are as mechanical creatures and to build on that that what becomes your own I say small, I have no other word for it. Your fa-

ture probably is the best way to say it. To build on that what you now know to be in order to become what you wish to become. Of that what is then and then gradually the influence of that what is above you, starting to penetrate and starting to interfere with the ordinary habits and conditions of unconsciousness and negativity and desires which are not justified any longer or attitudes that you do have, and showing what you really are as a little animal.

Stop that goddamned nonsense. Try to behave like a man ought to behave, who can stand up for his ideals and who proves it when he talks about it in his attitude and posture, in the way he walks and the way he can talk about aims of that what he wishes to become. That that is paramount in his mind and in his heart. Leave this goddamned lousy Earth a little bit alone will you? You've lived already long enough on it to know what it is worth. You pay for Mother Nature whatever it is necessary to pay her, whatever it is that she wishes to exact from you, pay it gladly, but take care of yourself and make sure if you can that that direction which you then wish to take is understood in its entirety, from the beginning with the potentiality described of your aim, with that what is now, and the acceptance of this now in simultaneity. And the wish for an anticipation based on belief and trust and hope that you will be able because you are capable of wanting something that is of worth much and much more than your present life. And that will give you the satisfaction, if that is the right word even, of being able to say - Here my God, my Lord, I bring that what I have tried to do and you can see and judge. You will know how honest I have been. You will judge me I know, but I want to give you the facts as I can see them, and maybe I'm entirely wrong in the way I would present them to you but what do I know about you, my Lord? I do not know you, but I have an idea that perhaps it comes from within myself, that I say perhaps there is something

I still call it essential essence, which is like a God-voice telling me what I am now, and what perhaps I should become or ought to be in accordance with, I call them cosmic rules, or supernatural perhaps, or Great Nature as Gurdjieff wishes to call them. That what is necessary for a man is that kind of simplicity that he sees his day at the end, that he sees the potentiality of the next day, that he sees a week, the recognition at the end of a week , like on Saturday evening my week is gone. A new week comes. How will I meet it? And a week strung into years, fifty-two of them, time flies very fast, another anniversary, another determination, another vow, and a year after year, a period, seven years sometimes, sometimes three, sometimes nine, dependent on what the accent is of your life, and gradually getting older, this body, but not your mind, and not your emotions, not your heart, not your brain, which can function independently of the rest of the sawdust, Not your consciousness, because that remains partly unexplored, but all the time purified and definitely not your conscience because that is really the motivating force based on the influences from without, based on the recollection from within. That what I am, I am. I wish to be because of that. I can ~~die,~~ be so help me God, I say many times I wish him to be there, I wish him to see me. I wish God to observe me, to see me for my values, my worth, my estimation of that what I am. And I leave it then because such prayers can be said only. One must not wait for an answer. The answer will be given in the results of oneself in a wish to continue to Work, and as many times as possible to have the inspiration of wanting to make an effort, to make an effort to make an effort, to make an effort, to create 'I', to create 'I', continue to create, to make so that then something can take place within me being observed, by an awareness, by an awareness telling me, by being observed again and again, and an awareness existing as a guide giving me light as my conscience will give me force until the end which I know will be endless.

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So I hope you can Work this week for another week. Do your best and take care of yourself.

To Gurdjieff.

Sunday Lunch:

MR. NYLAND: What I thought that last night's meeting could help you with is your attitide when people ask you about Gurdjieff. That of course applies in the first place to nucleous people or people who are answering tapes, but also this whole question will come up more and more when you are interested you will meet people who might become interested. And what will you tell them and in what way will you try to convince them, and if you don't do it in the right way then maybe they shy away from you. That's what of course what we talked about last night, how difficult it is to find the right kind of a tone for them. For that you have to have a great deal of your own self knowledge, to know what you are for yourself. But also the ability to express it in a certain way in choosing the right kind of words. And it becomes much more of a self-study than you realize, particularly when you have experiences with different people, and you use the same kind of a language and it doesn't apply to the different people at all. It might apply to one or two, and you have to change your approach and more and more you will have to start to realize that a person can only receive that at a certain point what he is, what fits in that particular place. And you cannot talk about something that you consider enjoyable or that they ought to know. You may be quite right that they ought to know it, but at what point are they ready or open for anything that you would like to talk about Gurdjieff. And aside from the fact that whatever you talk has to be clear, it is not a problem that will happen to everybody, but it will come later, and I do believe it is quite essential for many people who want to grow for themselves in Work that they have to learn to formulate because if you don't do it you will find out that you think you know and when you're actually put to a test you

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don't know enough. The more contact you can have with your confraters with your friends, with the different ways you talk to yourself or while you read All & Everything, then draw conclusions for yourself aloud when you are alone. When you read All & Everything you may even sit afterwards and think a little bit, but that is really not all. After a little while, a couple of hours or maybe the next day try to recall what you have read and then put in your own words what you think the meaning was of that what Gurdjieff tried to tell you. And use for that then the application of your own life and again and again make conversations with yourself. For that you need time and you also need a quiet place. It always comes back to how much time do you really want to spend on these kind of research forms. It may even be a little bit of paper work. Make some notes. I do not know if you make notes at all. Maybe afterwards you do. Maybe you rely on the tapes being recorded. To such an extent you have an advantage over what we had. We made copious notes while Orage was talking, even when Gurdjieff was talking, in order not to forget. The notes are not very reliable afterwards because you want to keep up with the thread of the conversation and at the same time you have to write things down. It's very difficult to keep notes. At the same time when afterwards you remember and you get in your mind a total picture of what has been said, certain things that have struck you can come to your -- to the foreground. Your memory will help you and if you then can put them down on a piece of paper afterwards, it will enable you to recall a meeting or to recall statements from book much and much easier. The study of All & Everything is really to make a total picture of yourself, of an adventure that you have in finding out what you are in your manifestations. The manifestations are the contour of the land you travel in. It is not particularly deep but it has a definite form. For the depth you have to dig in to that what is the country. For that you have to settle down at a certain place and really start to investigate there. If you want to have water in order to drink you

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you have to dig a well. If you want to settle down at a certain place, you have to surround yourself ~~with~~ maybe with a little bit of a shelter first, but afterwards maybe with animals that can sustain you or a garden that you want to plant. It's very much the same way with trying to discover what is your own land which is your body and the manifestations that belong to you. And it takes time to settle down and see what you really are. When you have a birthday you look at a year ahead. You settle down in the beginning to see in what place you are living. You have an idea maybe that over a year you can make improvements. Maybe at points you see that the roof is still leaking, or that the well is not deep enough, or that it is too far away from town or that you don't have communication with other people. It means really that you don't know yourself totally and that the different manifestations of yourself are standing all by themselves without any connection. Don't ever forget you are a total man. You have different facets with which you look out on the world, and the world reacts on you through different windows of yourself. But it is all digested within, if it is not too superficial. And when as I say you settle down in the beginning of a year try to find out perhaps the next year will bring, you have to see what is the place where you are at the present and try to realize then that it has a potentiality of an improvement of what you might make during that year and at the end of that year when your birthday comes again you start to draw conclusions about the research you have carried on, on your own land, the improvements you have made, the way you can feel more and more at home or the dissatisfaction that you might have had during that year with yourself. All that belongs to Work. It belongs to the usage of the instrument which you have as your body. It has a characteristic of certain kinds, it has traits of character which are more essential. Distinguish between them. The inner value of a living quarter where you are, what you make

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it when you make it cosy, when it is clean, become more and more essential values. You would not like to live without them. Sometimes you ~~want~~ want to introduce them first before you have made any kind of a living in your house. That's premature. Let essence be based on the manifestations of yourself in relation to the outside world. And then when you come to yourself you will know what is your position regarding the effects of impressions on you and that could become your essential quality. The question with Work is always that you come down to that what is much more your own, but becomes gradually more indelible. It still is to be effaced at times because changes have to be made in a house. You may have built a wall at the wrong place or there was no door. Don't ever hesitate to change your house when it is necessary to furnish for yourself better living quarters. That is your body. You must understand your body for what it can do, what it is capable of. You must understand how your mind functions in it, how it wants to take care of the body, particularly how much you like the body to be, how will I say, to be caressed, to be given in to. How much the body requires and how much you are willing to give, How much you sacrifice on the altar of your selfishness. Try to see your house as something that you are building. At the present you have a shell. Within that you build an essential living quarters. That is like the beginning of an inner room. The outside walls are good for the outside world. They have the windows of communication Within, you furnish your own light. It is not very clear in the beginning, but you have to try. Essentially living is not easy. But you get away from that what is really not you. You become acquainted with what you are more and more in reality. It is not as yet Essentially Essence. That is the inner inner room. That is your room for meditation, that is your room for quietness, that is your room where you exclude influences of the outside world, that is where you commune with your own Magnetic Center, that is really where you would like God to be, if he only wishes to come. There are two doors he would have to go through,

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the manifestation door, and he has to go through the door of essentiality. Both have to be clear for you, free from ballast, free from obstacles. They have to be good entrances with no creaking doors either. Everything should be well prepared and attended to. And then the third door is really no door, it is the center of your essential dwelling. God will come there, at times in meditation, at times in quietness, in times in the recalling of what you have been doing, at times when you look at what is going to happen over, let's say, the next year when you have a birthday. Make a quality home out of it. Don't have too much of quantity of different chairs for laziness and different beds for sleeping purposes. Just simple. Then I'm sure you will feel at home with nothing at all.

To Gurdjieff.

And to your birthday.

And also your birthday.

END TAPE

trans: Cheryl Cole
Roulette
proof: Kiek de Jong.